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dices follow next in order containing syntax and paradigms and the book closes with the customary vocabularies.

The lessons consist of a section of this simplified Anabasis narrative followed by a vocabulary varying from four to nineteen words, grammar and syntax, a drill in giving or locating the forms of words, Greek sentences to be translated into English, usually five in number, and close with five sentences to be rendered into Greek.

The present tense of the verb is presented first, and the *-o* declension before the *-a* nouns. The middle and passive voices first appear in Lesson VII, contract verbs are taken up early (Lessons XIV and XV), the subjunctive mood comes in Lesson XXII and the optative in XXVII. *-μ* verbs are introduced earlier than usual—at about half way through the book.

The advantages of having a paragraph of connected narrative in each lesson are set forth in the preface. They are (1) an early training in the use of the various particles, (2) a feeling for the dependence and interrelation of sentences and clauses, (3) a sustained interest in the story. On the other hand, this system has its peculiar disadvantages, one of them lying in the order in which the grammar and syntax are introduced. This depends in large part upon the exigencies of the Anabasis passage at the top of the lesson. For example, the subjunctive mood must necessarily be treated in Lesson XXII, for here it first appears in the connected narrative. The first glimpse of the subjunctive comes in the garb of *πρὶν ἄν* with that mood. Most of us would prefer some simpler use of the mood with which to start. Of course, the constructions with *πρὶν* are explained in the note at the bottom of the page, which also had to mention the optative mood after secondary tenses with *πρὶν*, thus introducing another stranger in a dim light.

A second disadvantage of the connected narrative scheme is that it involves a more difficult vocabulary, introducing compound verbs, for instance, before the student is acquainted with the simple verbs. In Lesson IX the student learns *διαβάλλω* and *συλλαμβάνω* before he has had *βάλλω* and *λαμβάνω*.

In reducing the bulk of the book and the size of the lessons something had to be sacrificed. It is to be feared that too much has been sacrificed in cutting down the Greek into English sentences to generally five in number. The Greek sentences are intended for practice in translating and especially to fix in mind the grammar and syntax just laid down. That this book has too few sentences to accomplish this purpose can be seen from a few instances picked almost at random. Lesson XXI introduces seven uses of the participle, three of which are illustrated in the Greek sentences. The preposition *πρὸς* with the accusative is seen in the Anabasis portion of

Lesson IX. It is, therefore, given in the vocabulary of that lesson. No Greek nor even English sentences are given showing *πρὸς* with the genitive or the dative, nor does it occur with the accusative again. The teacher must explain *πρὸς* thoroughly when it is first met and he must furnish his own illustrative sentences. This method surely does not fix *πρὸς* on the student's mind as deeply as if he had seen it in the Greek sentences and had to figure out its meaning and force from the rest of the sentence and the vocabulary. Lesson XXII presents the subjunctive in purpose clauses, future and present general conditions. Four Greek sentences are devoted to their illustration. Lesson XXVIII presents indirect discourse after primary and secondary tenses, the less vivid future and the past general condition. Of the five Greek sentences here, one does not illustrate any of the above syntactic principles, and not one illustrates the past general condition.

The dual is given in the paradigms but is not used in the lessons and so can be omitted by the teacher if he so desires.

The following words are omitted from the lessons but are given in the paradigms in the Appendix: *νεανίας, ἡγεμών, θυγατήρ, ἄστυ, Σωκράτης, κρέας, δόρυ, ἔως* (Attic second declension), *Ζεὺς, βοῦς, κύων*, contract nouns and adjectives of the *-o* and *-a* declensions, as *νοῦς, ὄσπου, μνᾶ, γῆ, χρυσοῦς*, etc., contract adjectives of third declension, as *ἀληθής*, and the adjectives *μέλας, χαρτεῖς* and *ἐκών*.

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## GEORGE BANCROFT'S CLASSICAL TRAINING

The classical teacher will find it worth his while to take in hand the recently published *Life and Letters* of George Bancroft. Upon the character of the historian and diplomatist as he appears in these intimate records of his life the reviewers have passed various judgments, ranging from the depressing estimate of *The Nation* to the cordial appreciation of *The Atlantic Monthly*. Whatever the great world of critics may say, we of the guild of classical teachers may well cherish the memory of Bancroft. He was one of the first Americans to become a resident at a German university and to go through the course of training required to win a doctor's degree in the ancient languages. One of his earliest literary endeavors was the translation of Heeren's *Historical Works*. For a decade after his return to this country he was a frequent contributor to the *North American Review* on subjects related to classical study. A considerable part of the first volume of the *Life and Letters* is devoted to the young student's life in Göttingen ninety years ago. Of particular interest are the letters of September 2 and 16,

1820, which describe the course of a Doktorpromotion at that period. A printed dissertation was not then a requirement. In addition to the formal examination, conducted in Latin, the candidate was bound to print and to defend in public certain theses. Bancroft himself in one of the letters above mentioned refers to two theses as having been actually discussed at the public disputation. The biographer quotes the seventh thesis, in a form, however, which calls for the emendator's art, for the great Bentley appears under the disguise of "Bentheius". Since the full text of the theses is not easily accessible, it may be welcomed by the readers of THE CLASSICAL WEEKLY, just at this time when Bancroft's name and career have been brought afresh to the attention of the general public.

Theses quas loco horaque solita publice defendet Georgius Bancroft, Massachusetensi-Vigoniensis. I Mythi Graeci non ex Orientalium Gentium fabulis sed ex Graecorum ipsorum historia praecipue interpretandi sunt. II Eadem fuit lingua Pelasgorum et Hellenum. III Philosophia et bonae artes apud Graecos ortae sunt, non in Graeciam migraverunt. IV Vera Socratis philosophia moralis non in Xenophontis de eo Commentariis continetur. V Romulus est fabulosus. VI Epistolae Horatii forma non re differunt ab ejus Satyris. VII Bentleii conjectura *nummum* pro *nomen* in Horatii Epist. ad Pis. vs. 59 rejicienda, altera tamen *procudere* pro *producere* adoptanda. VIII Decrementa artium Constantini tempore non tanti sunt momenti, ut exinde periodus possit constitui. IX Cantus luscinae a poetis et antiquis et recentioribus hilaris magis quam tristis describitur.

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### MORSIUNCULAE

In the Transactions of the American Philological Association for 1907 there appears an interesting article by Dr. Arthur Stanley Pease on Stoning among the Greeks and Romans. Dr. Pease thinks that stoning was a distinctive form of punishment and the purpose of his paper is to determine (1) against what sort of offenses it was employed, and (2) what was its legality or illegality, and how it was regarded by the people.

The crimes which stoning was employed to punish he divides into three classes: (1) offenses affecting the existence or external welfare of the state; (2) crimes against the rights of citizens, or against the worship or laws of the state; (3) cases arising from personal or political antagonism. As the underlying principle in stoning seems to have been that all present might unite in the punishment which thus expressed more vividly the general feeling and likewise lessened the responsibility of the individual, it was naturally a common form of punishment in the army. Dr. Pease gives examples of stoning for treason either by deliberate treachery, or, in the case

of a general, by failure to follow up an advantage gained in battle. Cowardice on the part of a general or leader, and conspiracy against a state or commander, since they affected the general safety, were similarly punished. Mutinous soldiers, also, were quick to use this method of expressing their disapproval, for even though speaking many languages they all understood *βάλλε*. Prisoners of war were sometimes stoned, perhaps as being dangerous to the state.

Under the second class of crimes are grouped murder, blasphemy, mismanagement of the grain supply, tyranny, making or supporting unpopular laws, even bringing bad news.

In these two groups the punishment was for crimes affecting the people as a whole but it was natural that those with private ends to attain should soon avail themselves of it. In both Greece and Rome political parties got rid of inconvenient rivals in this fashion, but grievances of any kind might be thus satisfied as in the case of an actor or poet of whom the populace disapproved. It was also extended to the families of the guilty or unpopular and even to inanimate things.

Finally there are cases of religious or ceremonial stone-throwing. Instances are given of victims being stoned in times of drought or pestilence. At Eleusis a festival called the *βαλλήτης* was celebrated in honor of Demophon; at Troezen the *Λιθοβολία* was said to be in memory of two Cretan maidens who were stoned to death in a sedition; the latter was perhaps a rite of purification.

Dr. Pease concludes from the instances that he has collected that stoning was not among either Greeks or Romans a *legal* punishment but that on several occasions it was publicly justified by prominent Greeks, perhaps counting upon popular approval. Among the Romans, however, it appears to have been regarded as a distinct breach of law and order. In general it may be said that, in the beginning, this form of punishment, though crude and irregular, was usually prompted by real patriotism or just indignation against injustice, but finally, on many occasions in Greece and practically throughout Italy, it degenerated into the weapon of the mob used to satisfy partisan or private ends.

T. E. W.

### WOMEN'S TIRE

(in 1608 and in 1908)

Hoc magis est instar tecti quam tegminis: hoc non ornare est, hoc est aedificare caput.

John Owen: Epigrammatum Liber Unus, 119. More like a roof this hat than a covering: not an adornment,

No, nor a headdress at all, rather an edifice this.

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